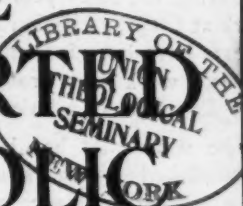




THE CONVERTED CATHOLIC



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ARE PROTESTANTS RIGHT
IN REFUSING TO ACCEPT
THE POPE AS HEAD OF THE
CHURCH ?

JULY
1920

331 West 57th Street,
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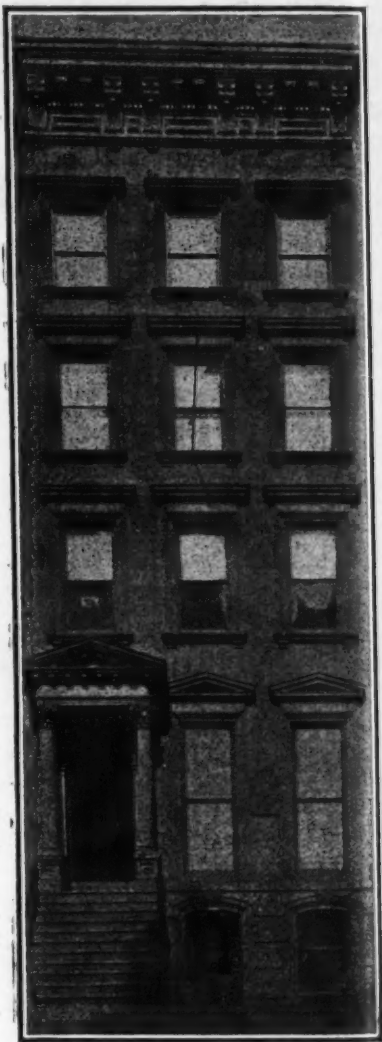
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THE CONVERTED CATHOLIC

Consolidating the Canadian Liberator

An International Magazine

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Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith, the Enlightenment of Protestants as to the Aims of the Roman Hierarchy, and the Spiritual Well-being of All.

(Founded 1863)

By the late James A. O'Connor, D.D. (*Sometime Priest of the Church of Rome*)

PATRICK MORGAN (*Formerly of the Capuchin Friars*)

Editor

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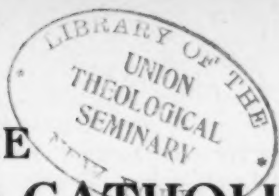
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THE UNSELFISHNESS OF CHRIST

In Christ there is no trace of selfishness. He even forgot Himself. His own sufferings were forgot in those of others. His fatigue and weariness were put aside for the sake of others. His own pain was not thought of if another's distress needed alleviation. His own trials were lost sight of in the temptations of His disciples. Let us take an example from Luke. From every quarter they brought to the wonderful Healer the sick, in order that He might cure their diseases. To each individual sufferer He applied His healing touch. The evangelist is careful to tell us that on that evening, although there were so many, "He laid His hand on every one of them." Or let John tell the story of Christ's self-forgetfulness. Weary and footsore, Christ has thrown Himself down by the well of Samaria, longing for a draught of the cool, refreshing water. But one had need of Him, and the Saviour lays aside all thoughts of Himself, in order that He may minister to another's want. This time it is a soul, whose purity sin had soiled, needed to be awakened. His meat and drink were to do the will of the Father that sent Him. So He bears His thirst as best He may, and continues patiently talking to her until, by the power of His speech, He carries conviction to her heart.

But perhaps at no time was Christ's unselfishness and thought for others shown so vividly as in the last hours of His life. In the farewell words He speaks to His disciples there is no mention of His coming pain, nor one single expression of self-pity; all His care is for them—to give them the courage needed to sustain their drooping hearts, when their Master shall be taken from them. In the garden of Gethsemane, as the traitor appears to apprehend Him, His first impulse is to save His followers. The last miracle of the Saviour's earthly life is to heal the ear of Malchus. On the weary way to Golgotha He finds His voice to comfort the women who bewailed His coming death. As He hangs on the very Cross His prayer is for His murderers, and He promises salvation to the penitent thief. In His dying moments He collects His remaining strength in order to commend His mother to John.



THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XXXVII.

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No. 5.

EDITORIAL

Dannecker, the sculptor, occupied eight years upon a marble statue of Christ. He had previously exercised his genius on subjects taken from the Greek and Roman mythology, and had won a great reputation. The celebrated statue of Ariadne, at Frankfort, is his work. Critics of art have given him rank with Michael Angelo and Canova.

When he had labored two years upon his statue of Christ, the work was apparently finished. He called into his studio a little girl, and, directing her attention to the statue, asked her, "Who is that?" She replied, "A great man." The artist turned away disheartened. His artistic eye had been deceived. He had failed, and his two years of labor were thrown away. But he began anew, and after another year or two had passed he again invited the child into his studio, and repeated the inquiry, "Who is that?" This time he was not disappointed. After looking in silence for a while, her curiosity deepened into awe and thankfulness, and, bursting into tears, she said, in low and gentle tones, "Suffer little children to come unto me." It was enough; the untutored child had divined his meaning, and he knew that his work was a success.

He believed then, and ever afterward, that he had been inspired of God to do that thing. He thought that he had seen a vision of Christ in his solitary vigils. He had but transferred to the marble the image which the Lord had shown to him. His rising fame attracted the attention of Napoleon, and he was requested to make a statue of Venus similar to the Ariadne, for the gallery of the Louvre. He refused, saying, "A man who has seen Christ would commit sacrilege if he

should employ his art in the carving of a pagan goddess. My art is henceforth a consecrated thing."

Is there not an experience of communion with God in Christ, not uncommon to actual believers, which is equivalent to a vision of the Lord, and which renders life and life's work, even its humblest occupations, sacred? Italian and Spanish art contain many works in painting and sculpture on subjects derived from scriptural biography and history, to which their authors have given years of toil, and on which they labored in a state of religious fervor. Some of them believed that their artistic vision was illumined by the Holy Ghost. The privilege of every Christian life is not less exalted. The Scriptures assure us of this. "Our fellowship is with the Father, and with His Son, Jesus Christ." "Your life is hid with Christ in God." "He that dwelleth in love, dwelleth in God and God in him." Such words, if they mean anything, mean something unutterably great.

The lowliest, not less than the loftiest, life may have this element of an infinite dignity. A profoundly prayerful life is by that single feature of it lifted into sympathy with God. A mean thing cannot be made noble by it, but a small thing can be made great. The work of a laundress or a bricklayer may attract the respect of angels.

Hugh Miller, when working at his trade as a stone-mason, used to say that his was a grand calling, because the routine of it gave to a first-class workman so much time and mental force for silent communion with God. It was in such communion that he laid the foundation of that dignity of character which afterward made him the companion of philosophers and the instructor of princes. It matters little what may be a man's employment in life. The whole life is ennobled and adorned by it, if it is done as in a vision of Christ. "In His Name" was the watchword of the Waldenses, and their form of salutation, when they met and when they parted. It expressed their supreme idea of life, and of all that made it worth living. The apostle could find no more honorable words in which to depict the life of Moses than to say of it, "He endured, as seeing Him who is invisible."

A JESUIT THEOLOGIAN AND THE INQUISITION

Rev. Peter Finlay, S.J., Professor of Catholic Theology in the National University of Ireland, has been delivering a series of lectures on controverted dogmas in Theology. His last lecture was the "Inquisition." One was naturally curious to know whether the inhumanities of the ecclesiastical procedure that had been perpetrated in the name of religion would find an out-and-out defender in the twentieth century, or, if not, what excuse would be made for torture, imprisonment, and death. A perusal of the lengthened report in "The Irish Catholic" leaves us at a loss to know whether to admire most Mr. Finlay's boldness in denouncing the cruelty of his Church, which he did very creditably, or his cleverness in keeping himself at the same time right with the Infallible authority. Reference is, of course, made to the defence generally given that the Church did not herself inflict the penalties of the law on heretics, but contented herself with handing them over to the civil powers to be punished. Mr. Finlay is too honorable to ride off on such a pretext.

Let us hear what Mr. Finlay says, and says very candidly:

"Sometimes the imprisonment was not intolerable; the prisoners of the Inquisition at times suffered not much more than our own 'first-class misdemeanants.' More generally, however, their condition was pitiable, and too often they were chained in fetid cells, deprived of air and light, without any food except bread and water. . . . Even when the dead were found guilty—as they often were—of heresy their bones were disinterred and burned, and their goods confiscated. . . . As to the death penalty, the Inquisition did not itself inflict it. Inquisitors went even through the form of pleading with the secular powers when handing over condemned heretics that the death sentence should not be carried out against them. But not only was it understood by both parties that the request was a mere legal fiction, the Church compelled the secular authorities (under threat of excommunication) to inflict the appointed penalties. (The italics are ours). Innocent IV inserted in a Bull of 1254 the cruellest constitutions of Frederick II, in

particular the Edict of Ravenna, which imposed the penalty of death on all unrepentant heretics, and the Sicilian Constitution, *Inconsutilem tunicam*, which decreed expressly that it should be death by fire. Clement IV and Nicholas IV renewed and confirmed the prescriptions of Innocent; and henceforth they became settled Inquisition law."

Again:

"In Spain the procedure was much more rigorous: Torquemada was Inquisitor-General for only twelve years—from 1486 to 1498; but during those years he is said, on trustworthy evidence, to have burned about 2,000 persons; and a contemporary of the events speaks of 700 being burned during the immediately preceding years, or, rather from 1481 to 1488." (?)

These facts are not new to our readers—but the notable thing is that an official apologist of the Church of Rome openly acknowledges the barbarities of the Inquisition, and does so at a time when many Protestants refuse to face unpleasant truths. Mr. Finlay's candor deserves the fullest recognition. Let us now hear what he has to say in defence of the Church.

"What," he asks, "is the judgment of a loyal Catholic on the Monastic Inquisition?" The question bristles with difficulties for one in Mr. Finlay's position. He, however, guards himself by fully asserting the power of the Church to condemn heresy, and to punish it, in her own subjects with spiritual penalties. Nay, he even claims for her "power to inflict material punishments, at any rate by commission from the civil state." He contends (1) that the Church was justified in making an organized endeavor to cope with heresy; (2) that the State was fully justified in punishing heretics, including the Albigensians and Valdenses who are mentioned along with a number of other reprehensible sects; (3) that the ecclesiastical tribunals were justified in accepting from the State a commission to punish heretics with civil penalties. Other defences are offered in addition to the three enumerated. But Mr. Finlay is keenly conscious of the inadequacy of all such pleas. He is uncomfortable in saying, and unsaying, the


same thing. To first condemn and then justify the same procedure, he sees, won't do. Accordingly in the soundness of his instincts he returns to a disavowal of the legitimacy of violence in religion, and does so with a strength and a clearness that are quite refreshing. The moral judgment asserts itself triumphantly over the ecclesiastical as it will do in the case of every true man.

Note the following paragraph, which, in spite of some qualifications, states the truth admirably:

"To us, at least, there seems something singularly incongruous in a minister of Christ's Gospel condemning a member, however rebellious, of Christ's Church to perpetual imprisonment and confiscation of goods, or demanding of the civil State that he shall be put to death. If Christ, her Founder, did not see fit to bestow such power upon her, if the context of the New Testament goes to show that it was purposely withheld, then it would probably have been better (!) had the Church refused it, when offered by civil governments. And hence I incline to think that the *Inquisition, as an ecclesiastical institution, was something worse than a mistake.* (The italics are ours). For I do not think that Christ intended His Church to protect the Gospel or spread it by material force. . . . The merciless injustice done to Edward Campion and other Catholics in England is no excuse for the methods of the Inquisition."

These are strong disavowals of an Infallible Church, and are bound to serve the cause of truth. Mr. Finlay's sentiments are bound to spread in the Church of which he is a member. There is a good Protestant strain in them. He is not afraid to write his disapproval of a policy which carries the Church's imprimatur.

NOTICE !

 During the Editor's tour in Europe all correspondence relating to subscriptions to "The Converted Catholic" and donations toward the expenses at Christ's Mission may be sent to Mr. Andrew Jameson, who has kindly consented to attend to this part of the work.



Rev. G. B. MacFaul, M.A. (seated third from left in front row), Pastor of the French Baptist Church, Ottawa, Canada, and some of the Members of his Church. The Church Membership is Over 125, the Majority being Canadian-born.

ARE PROTESTANTS RIGHT IN REFUSING TO ACCEPT THE POPE AS HEAD OF THE CHURCH?

BY REV. G. R. MACFAUL, M.A.

The first of a series of lectures delivered at Christ's Mission,
March 28, 1920.

We are on the defensive. The Roman Catholic Church has pronounced a curse on all who do not believe in her doctrines. Those who reject the supremacy and infallibility of the Pope are accursed. At the close of the Vatican Decree are these words: "But if any one—which may God avert—presume to contradict this, our definition, let him be anathema."

Are Protestants right in refusing to accept the Pope as head of the Church? This is the question we are to study. The Pope of Rome claims absolute and lasting lordship over all the churches of Christ on earth, and he presumes to assert that he has exercised this authority as a gift from Christ from the first planting of Christianity.

The Roman Catholic Church bases her claims chiefly on the following misinterpreted passages of Scripture:

1. **Matthew 16: 18, 19.** She declares that the Church was built on Peter and quotes this passage as a proof. Take up your Bible and read the whole context, beginning at verse 13. Jesus says nothing about appointing Peter as His successor. What is the question under debate? It is simply a question of faith. Jesus first asked the apostles whom the people thought He was. Then He turned to the apostles and asked them what was their idea of Him. Peter answered for all by saying, "Thou art the Christ, the Son of the living God." Jesus said, "Thou art Peter, and upon this rock I will build My Church." Note that Christ did not say, "Thou art Peter, and on thee, Peter, I will build My Church," but "on this rock," that is to say, on Christ Himself, the Son of the living God, which Peter confessed. This interpretation is upheld by other passages of Scripture. No verse of Scripture can be found stating that the Church had for its foundation Peter. Many passages of Scripture can be quoted declaring Christ to be the foundation of the Church. Paul said, "For other foundation can no man lay than that is laid, which is Jesus

Christ." (1 Cor. 3: 11.) "And did (the Israelites) all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ." (1 Cor. 10: 4.)

If Peter had been the foundation of the Church the Church would have been built on a foundation of sand—for Satan prevailed against Peter. Only a few minutes later (see Matt. 16: 23) Jesus said to Peter: "Get thee behind Me, Satan: thou art an offence unto Me." Also, after Pentecost, Paul had to instruct and oppose Peter because of his partiality toward the Jews. (See Gal. 2: 11-21.) Some people may be satisfied with such a foundation, but Jesus, the Saviour, against whom Satan never prevailed, is the foundation of the true Christian Church. Besides, if Peter, by the words of Jesus: "Thou art Peter," etc., which were spoken in the hearing of the other apostles, was really given precedence over the others, how is it that shortly afterward we find the apostles disputing among themselves as to which of them would be the greatest? (See Matt. 18: 1; Luke 9: 46.) If they had understood that Jesus had set apart Peter as Pope over them they would not have been discussing the question of who was to be the greatest.

But what about the keys? Did not Jesus say to Peter: "And I will give unto thee the keys of the Kingdom of Heaven"? etc. When Jesus spoke of giving Peter the keys he was referring to a Jewish custom which would be familiar to Peter, who was a Jew. The scribes of Israel were thought of as stewards of Divine wisdom (Matt. 13: 52). When the Jews made a man a doctor of the law they put into his hands the key of the closet in the temple where the sacred books were kept and also tablets to write upon, signifying by this that they gave him authority to teach and to explain the Scriptures to the people. Peter having understood and confessed Jesus as the Christ, the Saviour, by this statement: "I give unto thee the keys," etc., simply gave Peter the authority to teach others the truths he had himself learned—an authority given equally to all of Christ's true followers.

2. **Luke 22: 32.** "When thou art converted strengthen thy brethren." This is the motto of The Converted Catholic

magazine. A very appropriate one, indeed, for it can be applied to any person that becomes truly converted. It simply means, When you obtain victory over Satan and get right yourself with God seek then to help others. One must wear deeply colored Roman spectacles to see in this passage any reference to Christ appointing Peter as Pope.

3. **John 21: 15-18** is also quoted by Rome as proof that Peter was given special privileges over the other apostles because Christ said to him, "Feed My lambs," "Feed My sheep," three times. The explanation is simple; it does not indicate any particular power granted to Peter over the others; but as Peter had denied his Lord three times Christ asked him three times if he loved Him, and three times told him to care for His flock. Christ wanted Peter to understand that although he had denied Him three times he was forgiven, and his labors would still be acceptable.

The Roman Catholic Church, basing her claims upon these misinterpreted passages of Scripture, declares that Christ gave to Peter supremacy over the other apostles; that the authority given to Peter passed to his successors; that the sole inheritors of Peter are the bishops of Rome. She affirms Peter founded the Church of Rome and was its bishop for twenty-five years. Butler's Catholic catechism, pages 45 and 46, contains the following: "Who is the visible head of the Church?" "The Pope, who is Christ's vicar on earth and supreme and visible head of the Church." "To whom does the Pope succeed as visible head of the Church?" "To St. Peter, who was the chief of the apostles, Christ's vicar on earth, the first Pope and Bishop of Rome."

Protestants are right in refusing to accept the Pope as head of the Church for the following very evident reasons:

Because Peter Never Was Pope.

Was Peter ever Bishop of Rome? This question is most important to the Roman Catholic Church, for with it either stands or falls the whole Papal system. If Peter was not Pope at Rome then the Popes were never his successors.

A brief study of the New Testament will at once furnish

to any candid-minded person convincing proof that Peter was never Pope. It will readily be seen that:

1.—Christ refused to recognize any Pope among His disciples.

The Saviour never introduced Peter to the other disciples by saying: "See, I have appointed Peter as My successor; receive him as your Pope and head of the Church, call him Holy Father, honor and obey him." On the contrary, Jesus made the following positive declaration, which is diametrically opposed to Roman teaching: "But be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in Heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23: 8-12.)

2.—The Apostles never acknowledged Peter as Pope.

Paul is silent about Peter's primacy. He wrote some thirteen or fourteen epistles, and never once refers to Peter's authority over the others. If such authority had existed would he not have spoken of it?

Paul considered himself Peter's equal. He says: "I was not a whit behind the very chiefest apostles." (2 Cor. 11: 5.) If Peter had been Pope would he have dared to speak after this fashion?

Paul censured Peter openly. He says: "When Cephas came to Antioch, I resisted him to the face, because he stood condemned." (See Gal. 2: 11-16.) How would Paul have dared to censure Peter openly for failure to practise what he preached in his action toward the Gentiles, if Peter had been Pope?

Peter was considered only as one of the pillars of the Church. (See Gal. 2: 8-10.) He was, like James and John, one of the pillars of the Church, not its head.

No writer of the New Testament speaks of Peter as Pope. What does their silence mean? Can it be a conspiracy against him? Why do they ignore his authority? Why? Because Peter never was Pope. All the apostles were brethren.

3.—Peter never spoke or acted as Pope.

The only time that Peter acted at all like a Pope was when he used the sword and cut off the ear of Malchus (John 18: 10); Popes have often made use of arms; when at Antioch he did not walk according to the truth (Gal. 2: 14)—Popes have done the same thing for centuries; when he contradicted and opposed the teachings of Christ (Matt. 16: 21-23)—in this respect all the Popes have excelled. This was all the Popery Peter had in him. It was enough, but Christ delivered him from the power of the evil one.

Peter was sent to preach by others. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." (Acts 8: 14.) This does not seem Popelike. In place of sending others to preach, Peter is sent out himself.

Peter did not preside at the council in Jerusalem. He did not call the council nor open its deliberations. James took the direction of the gathering. If Peter had been Pope why did he not show his authority? (See Acts 15.)

Peter refused to have Cornelius kneel before him. "As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. But Peter took him up, saying, Stand up: I myself also am a man." (Acts 10: 25, 26.) How different from the Popes, who compel men to kneel before them!

Peter did not profess to have power to forgive sins. But the Popes pretend they have power to forgive sins. Peter told Simon to pray to God for pardon. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8: 22.)

Peter never was a priest in the sense that the Catholic Church uses the term. He speaks of himself simply as an elder or pastor: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." (1 Peter 1: 1.) "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory

that shall be revealed: Feed the flock of God that is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of ready mind; neither as being lords over God's heritage, but being ensamples of the flock." (1 Peter 5: 1-3.)

Peter is completely silent about his position as Pope. He preached the Gospel on the day of Pentecost and exhorted the people to repent of their sins, to believe in Jesus and be baptized, but he was silent about his great power and high position. Was he too modest, or did he not know that he had been elected Pope? He wrote two epistles, but never mentioned his office of Pope. Who of the Roman Popes acted like Peter?

Peter never celebrated mass, nor did he hear confessions; he never directed a soul to pray to Mary nor to the saints, nor to use beads; he never advocated the use of holy water, and scapulars, and old bones; he never ordered the people to abstain from meat on Fridays and during Lent; he never declared that priests and nuns should not marry; he never presented his foot to be kissed; he never lived in a palace with soldiers to guard him and hundreds of servants to supply his every want. Why did he not do these things? Because he never was Pope.

4.—Peter was a married man.

The Scriptures make this plain. (See Matt. 8: 14; 1 Cor. 9: 5.)

In the "Question Box" of the Catholic Register, of Toronto, Canada, appeared the following: "I hear it said that St. Peter was a married man. Is that so?"

"Yes, St. Peter was a married man, but was among those who left all to follow the Lord and preach the Gospel. The law that priests shall not be married is not a divine law, but what we call ecclesiastical, and the Church made it because an unmarried clergy is doubly efficient for many reasons. . . . And the constant experience of all Christian times shows that the experiment, if so it may be called, has been a signal success. . . ."

We are glad to learn the editor of the Catholic Register

acknowledges that Peter was a married man, and the law that priests shall not marry is not divine.

That this so-called law has rendered the clergy of the Church of Rome more efficient we are not prepared to grant, and the experiment—for we deem it an experiment—has been a success, we also deny. We would urge all priests to read carefully the words of Paul concerning the office of a bishop: "The bishop, therefore, must be without reproach, the husband of one wife . . . one that ruleth well his own house, having his children in subjection with all gravity: but if a man knoweth not how to rule his own house, how shall he take care of the house of God?" (1 Tim. 3: 1-7.)

We would call the attention of all Roman Catholics to the fact that the law that priests should not marry is not only not a divine law, but it is a diabolical one. Paul speaks of it as "a doctrine of devils." "But the Spirit saith expressly, that in the later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth." (1 Tim. 4: 1-3.)

Generally Roman Catholics believe that the apostles were celibates like the priests of to-day. But Rome, to save her cause, will answer that when Peter became priest, or Pope, he left his wife. In the Question Department of the Catholic Observer appeared the following: "St. Peter was married before he became an apostle, but ceased to live with his wife when he was elevated to the office and dignity of the Christian priesthood."

A Protestant paper very aptly answered this slander against Peter by saying: "If St. Peter ceased to live with his wife, one of them must have left the other. If it were the wife who left St. Peter he must have been a poor foundation for a Church. If, on the other hand, St. Peter did the leaving, then he was a wife deserter. The Roman Catholic Church, then, was founded by and upon a wife deserter."

We know that this statement that Peter left his wife is a falsehood. Paul makes it plain that after Peter became an apostle he still had his wife. He says: "Have we no right to lead about a wife that is a believer and even as the rest of the apostles, and the brethren of the Lord and Peter?" (1 Cor. 9: 5.)

The Word says: "A bishop must be blameless, the husband of one wife." Why did Pope Gregory VII say: "Leave your wives! Forsake your children! Abandon your home! My clergy shall not marry!"? Why? Because he was not the successor of Peter.

5.—There is no Scriptural proof that Peter was ever in Rome.

The Roman Catholic Church teaches that Peter was the first Pope and reigned in Rome twenty-five years. We challenge her to bring a single Scriptural proof in support of her assertion. If Peter did visit Rome the New Testament is completely silent about that visit. The Word of God speaks of Peter as the apostle of the Jews. (See Gal. 2: 7, 8.) In reading the Acts of the Apostles, written by the Apostle Luke, we see Peter at work in Jerusalem, Cæsarea and Antioch. If he had been in Rome for twenty-five years as Pope, why did not Luke mention this fact? No historian would overlook mentioning the most important event in a man's life.

In the year 58 Paul wrote a letter to the Romans. In this letter he mentions more than twenty persons, but he does not say a word about Peter; he sends no greetings to Pope Peter. If Peter had been there he would have undoubtedly mentioned it. In 61 Paul goes to Rome and visits all the brethren. He did not meet Peter there; if he had been there he surely would have seen him. In 62 and 63 Paul wrote to the Philippians, to the Colossians, to the Ephesians, and to Philemon, from Rome. He speaks of several of his fellow laborers, but he is silent about Peter. In 66, a short time before his death as a martyr, Paul writes to Timothy from Rome and relates to him how all had forsaken him except Luke. Does anyone believe that if Peter had been there he, too, would have neglected Paul? Never! Between 41 and 66, when it was said Peter was in Rome we cannot find a single passage anywhere

in the whole New Testament mentioning that fact. Why? Simply because Peter never was Pope.

Suppose Peter had been in Rome and lived there and preached there, would this have made him Pope? Thousands have visited Rome since the days of Emperor Nero. Has this fact made them popes? If Peter had lived in Rome he would not have been more of a pope there than he was at Jerusalem, Cæsarea and Antioch.

It is often claimed that the Roman Catholic Church was the first Church and that Peter was the first Bishop, but remember, please, that the first Christian Church was established at Jerusalem, not at Rome, and that Peter never was pope of this Church nor of any other. Remember, also, that it was at Antioch that the disciples were first called Christians, and not at Rome. (See Acts 11: 26.)

Because there is no mention of the appointment of any successors to Peter.

Suppose Peter had been the first Pope, what about his successors? He never uttered a word about giving his prerogatives or powers to any who might come after him. Moreover, all who came after him could not have been his lawful successors, for they had pretensions that he never entertained, they taught doctrines that he never preached, they exercised an authority that he never claimed to possess. Will someone please find us a Scriptural reference to the gathering of the early Christian leaders in a conclave at Peter's death to name his successor? No pontifical succession can be found anywhere in Holy Scripture. The apostolic primacy of Peter was a later invention of the Bishops of Rome, who were desirous of dominating all the churches of Christendom; and the legend of Peter's pretended sojourn in Rome and his supposed death as a martyr there were seized upon to bolster up the claims of the hierarchy.

Because Christ would not own erring and bad men as His successors.

1.—Popes have erred in doctrine and have contradicted one another in their teachings.

Let me quote an extract from the celebrated speech of Bishop Strossmayer in the Vatican Council, in 1870, against Papal infallibility: "History raises its voice with authority to assure us that some Popes have erred. You may protest against it or deny it, as you please, but I will prove it! Pope Victor first approved of Montanism, and then condemned it. Liberius (358) consented to the condemnation of Athanasius, and made a profession of Arianism, that he might be recalled from his exile and reinstated in his see. Gregory I (578-90) calls anyone anti-Christ who takes the name of 'universal bishop;' and, contrariwise, Boniface III (607-8) made the parricide emperor Phocas confer the title upon him. Pascal II (1088-99) and Eugenius III (1145-53) authorized duelling; Julius II (1509) and Pius IV (1569) forbade it. Eugenius IV (1431-39) approved of the council of Basle, and the restitution of the chalice to the Church of Bohemia; Pius II (1458) revoked the concession. Hadrian II (867-72) declared civil marriages to be valid; Pius VII (1800-23) condemned them. Sixtus V (1585-90) purchased an edition of the Bible and by a bull recommended it to be read; Pius VII condemned the reading of it. Clement XIV (1700-21) abolished the order of the Jesuits, permitted by Paul III, and Pius VII re-established it.

"I should never finish, my venerable brethren, if I were to put before your eyes the contradictions of the Popes in their teaching. If, then, you proclaim the infallibility of the actual Pope (Pius IX), you must either prove that which is impossible, that the Popes never contradicted each other, or you must declare that the Holy Spirit has revealed to you that the infallibility of the Papacy only dates from 1870. Are you bold enough to do that? . . . If you decree the dogma of Papal infallibility, the Protestants, our adversaries, will mount in the breach, the more bold that they have history on their side. What can we say to them when they show up all the Bishops of Rome from the days of Luke to His Holiness, Pius IX? Ah! if they had all been like Pius IX we should triumph on the whole line; but, alas! it is not so. . . .

"I say, if you decree the infallibility of the present Bishop

of Rome you must establish the infallibility of all the preceding ones, without excluding any; but can you do that when history is there establishing with a clearness equal to that of the sun that the Popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal Popes have been vicars of Jesus Christ? O venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas! It would be to throw dirt in His face. . . . Believe me, history cannot be made over again; it is there, and will remain to all eternity, to protest energetically against the dogma of Papal infallibility."

As to the number of Popes who are supposed to have sat on the Vatican throne, historians differ. Some say 265; others, 273. One eminent Roman Catholic authority declares that there have been 260 Popes, and therefore that Pope Benedict XV is the 259th successor of Peter. Before Siricius there are the names of some 39 Popes that no one can be sure ever existed as Rome describes them. They are legendary names, invented by those who were seeking an apostolic succession from Peter, in order to fill up the vacancy of some 384 years. Some of them may have existed as members of the early Church at Rome, but there is no proof outside of Rome's **forged decretals** to prove that they ever exercised the position of Bishop of Rome. The exact dates of when they all ruled cannot be stated. A female Pope, Joan, is said to have ruled at the Vatican in 855 and 856. Since the Reformation the creed of the Roman Catholic Church has been three times altered by additions in 1854, 1864 and 1870. Now, either the Popes did not know what was the truth on these subjects, or, if they knew it and failed to teach it, they were guilty of permitting suffering Roman Catholics to remain in error for years when they might have enlightened them.

2.—Popes have lived most immoral lives.

Only referring to a few of the Popes, who can see a representative of Christ in Benedict IX, who lived a life of debauchery and infamy? Who can see a representative of Christ in Boniface VIII, who, historians agree, was a monster and of whom one said: "He mounted the chair of Peter

like a fox, ruled like a lion and died like a 'dog'? Who can see a follower of Jesus in Pope John XXIII, who is declared to be everything that was bad—a thief, an assassin, an immoral of the highest degree? This infallible (?) is said to have had 300 concubines. Who can see in Alexander VI a successor of Christ? This Pope was a Borgia, and the very name is associated with the vilest wickedness. If ever there was a human being on earth who was guilty of every imaginable crime that could belong to a person that had disgraced human nature by the vilest uses, Alexander VI was that man.

Can such men be representatives of the pure and holy Nazarene? Must God have such men as the head of His Church to secure an apostolic succession? I know Rome attempts to make a distinction between the office and the man—that it makes no difference how a Pope may live, he may be correct in the administration of his office; that "the beneficial influence of sacred jurisdiction does not depend on the private virtues of the person invested with it." So Rome would have us believe it makes no difference how vile and wicked Popes may be; they are equally infallible in the administration of their office.

God's holy Word distinctly declares the impossibility of God acknowledging such men as the custodians of His will to men. Listen: "He that saith, I know Him, and keepeth not His commandments, is a liar and the truth is not in Him." (1 John 2: 4.) "But the natural man (sensual man—Douay version) receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2: 14.)

Such men may be the custodians of the Roman Catholic Church, but not of the true Church of Christ, which can be recognized not by the succession of its doctors, but by the succession of its doctrines and its purity.

3.—Popes have not followed in the footsteps of Jesus.

Are any of the Popes, even some of the comparatively moral ones, successors of Christ? A thousand times NO! A true representative would be like the Saviour, not above Him, but His humble, obedient servant in all things. The

Pope lives in a magnificent palace. Jesus said: "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." (Matt. 8: 20.) The Pope is withdrawn from the world, pouting in the Vatican, a self-made prisoner, because Italy refuses to give him back his temporal possessions, while Jesus went out among the people doing good and preaching the Gospel. The Pope presents his foot to be kissed and requires genuflections and kneeling on the part of those who visit him, while Jesus, who was worthy of the highest homage, became the servant of all, even to the washing of the disciples' feet. The Pope cannot be approached by everybody at all times, but our Saviour was always accessible to all classes of sinners, especially the most miserable. The Pope sells his indulgences and masses, while Jesus gives His Gospel free to all. The Pope commands all men to call him "Holy Father," but Jesus said: "Call no man your father upon the earth; for one is your Father, which is in Heaven." (Matt. 23: 9.) Therefore it is utterly wrong and absurd to call the Pope Christ's representative on earth, and Protestants are right in refusing to give him homage.

4.—Because Christ is the only Head of the true Church.

Since Peter was never Pope naturally he would have no successors. Of whom, then, are the Popes of Rome successors? If they are the successors of any of the apostles it must be of Judas, for he sold the Saviour for thirty pieces of silver, and Roman priests sell masses, which they say is a true sacrifice of Christ, from one dollar up to hundreds of dollars. Have we, then, no head? Are we without a leader?

Paul, by his clear, emphatic statements, settled that question once for all. See Eph. 1: 22, 23: "And (God) hath put all things under His (Christ's) feet, and gave Him to be the head over all things to the Church, which is His body." Eph. 5: 23 says: "For the husband is head of the wife, even as Christ is head of the Church." And Col. 1: 18 declares: "He (Jesus) is the head of the body, the Church." See also Eph. 4: 15 and 1 Peter 5: 4.

Can the true Church have two heads? Any body that has two heads is abnormal. The Roman Catholic Church claims

to have two heads—one on earth, the Pope, who is visible; another in Heaven, Christ, who is invisible. Thus Rome is condemned by her own teaching, for the true Church is a normal body and consequently can have but one head.

Has the true Bride, the Church, two husbands? Does not the Church of Rome pretend to be the bride of Christ on earth? Yet, while the Lord, the Bridegroom, is invisible or absent, for a short time in person, the Bride takes a vicar, or substitute, called the Pope, to live with him and to be governed by him. Now, what would you think of a woman who, while her husband was invisible or absent, would take the liberty to live with another man whom she would name the vicar of her husband? Would you not say that this woman was guilty of playing the harlot? This is just what the Roman Catholic Church has done. Remember that Christ is the only Head of the true Church. Always bear in mind that the true Church is a pure and faithful Bride, and therefore can have only one spiritual head or husband, the Lord Jesus Christ.

5.—Because Christ's Vicar on earth is the Holy Spirit.

Before leaving the earth Jesus made this promise: "I am with you alway, even unto the end of the world." (Matt. 28: 20.) How is He with us? By the Holy Spirit, and not by a visible head, called the Pope. Jesus said: "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you. And when He is come He will reprove the world of sin. . . . Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." (John 16: 7-10, 13.)

This promise was fulfilled on the day of Pentecost. Since then the same gift of God has been bestowed upon all actual Christians. To-day we need no Pope to guide us. God's Word is our authority. Everyone who takes Jesus as Saviour has the promise of the guidance of the Holy Spirit to illuminate his pathway.

Was Peter ever Pope of Rome? No! Therefore Benedict XV is not his successor. Consequently the whole Papal fabric falls to pieces. Why? Because it is founded on a lie!

Therefore Protestants are right in refusing to accept the Pope as head of the Church.

PARADISE OR PURGATORY?

WALTER A. LIMBRICK, F. R. HIST. S., LONDON, ENGLAND.

"Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise."—St. Luke 23: 43.

Beyond all question the Christian religion is supremely important in connection with the subject of Death. The universality of the fear of death makes it so. Death to the unconverted man is a terror.

Death subjects man to an ordeal through which countless millions have passed, but which none can explain. No wonder that nature trembles before it. Reason justifies the fear; religion never makes light of it; and he who does, instead of ranking with heroes, can hardly deserve to rank with a brute.

It teaches us that a believer's death is the departure from defiling corruptions into perfect purity; from heart-sinking sorrows into perfect joy; from entangling persecutions into everlasting freedom; from distressing persecutions into full rest; from pinching wants into universal supplies; from distracting fears into highest security; from deluding shadows into substantial good. If this be, as it must assuredly be, the message of Christ to our hearts as we stand by the open grave, how serious a thing it is for any religious system calling itself Christian to oppose such a precious truth. And yet this is precisely what the Church of Rome does. She claims to be exclusively the one true Church of Christ, and advances as a doctrine to be held on peril of everlasting damnation the entry of the righteous at death into a flaming Purgatory. She indefinitely delays the entrance of the believer into the joys of Paradise, and makes merchandise of the miseries which she alleges; the believer is enduring.

Let us look at this doctrine of Purgatory in its origin and development.

1—Purgatory is a Pagan, and Not a Christian, Conception.

You will search in vain for anything like it in the Scriptures, or in the primitive writers of Christianity. For the origin of horrors of Purgatory the pages of heathen poets like Virgil must be consulted. In their imaginings of the life after death you will find the miseries of those who pass hence fully in accordance with mediæval Roman teaching. Like so many of the doctrines and

practices that are peculiar to the Roman Church, Purgatory finds its source in the darkness of heathendom and in that vain effort to "make merit" which is common to the religions of Pagan and Papal Rome.

2—Purgatory Was Developed as a Doctrine and Promulgated in the Middle Ages, and Not in the Days of Primitive Purity.

This tenet finds no advocate among the early Christian writers. Its first cautious sponsor is said to be Pope Gregory, whose Pontificate closed the sixth century of the Roman Church's history; although it should be added that there is some doubt as to whether the work in which the doctrine is advanced is really his. As we advance farther into the spiritual night of the Dark Ages, so the old idea of giving thanks to God for the bright example of brave Christians, was the primitive practice, is left behind, and prayers for the dead are substituted. At last the belief in such prayers was everywhere held, and its inevitable corollary, Purgatory, was officially taught. Here is the formal language of the Creed of Pius IV.: "I constantly believe that there is a Purgatory, and that the souls confined therein are helped by the suffrages of the faithful." And here are some further words which have the seal of the Roman Church on them: "There is a purgatorial fire, tormented in which the souls of the pious make expiation for a certain period, that an entrance may be opened for them into that eternal country where nothing that defileth can enter."

3—And for Whom is This Place of Torment Intended?

Does the Roman Church offer, as many foolishly suppose, a "second chance" to those who are careless about their spiritual state here? By no means. For the Romanist who dies "in mortal sin" there is no hope. For the Protestant who refuses to submit to the Roman Church there is nothing but eternal hell. Purgatory is not for such. It is, as you have seen from what I have said, for "the souls of the pious." It always seems to me a ghastly caricature of Christianity that confronts one on entering a Roman Catholic Church. "Of your charity," the notices run, "pray for the soul of" such a person, it may be a Pope or a cardinal, or a priest, or the superior of a convent, who died fortified by the last rites of the Church. Purgatory is, you see, for

good Romanists, not for the unconverted or the wicked. At the dying bed of the poor Romanist the priest attends with his holy oils, his prayers, his last absolutions; there is much ritual and ceremonial. But what a mockery it all appears when one remembers that its utmost value is to set the departing soul on its way to terrors which are, so a great Roman theologian asserts, as awful as hell, only not eternal! I will not detain you by examining the few texts in the Old and New Testaments upon which this dogma is said to rest. It is sufficient to say that they have no real bearing upon the matter of the state of the departed, and the more serious and learned of Roman Catholic controversialists have abandoned them as proofs. Nor does the apocryphal passage from the 2d Maccabees help the Roman Church. Indeed, it cuts clean against her teaching, for the persons on whose behalf she asserts (as I think wrongly) that Judas Maccabeus prayed for died in mortal sin, the sin of idolatry.

IS GAMBLING MORALLY WRONG?

It is generally admitted that betting and gambling are productive of very serious evils, and cannot be justified on Christian principles. Jesuit morality on these matters is very accommodating. Thus, the Rev. Thos. Slater, S.J., of St. Beuno's College, North Wales, in his "Manual of Moral Theology," in reply to the question, "Is gaming in itself morally wrong?" replies: "Apart from abuse, to play games of skill or even of pure chance for a stake is not immoral" (Vol. I, p. 558). And, again, he writes: "If there is no fraud connected with the drawing of lots or the distribution of the prizes, and if the sum paid by those who take part in the lottery is to some extent proportionate to the chance of winning the prize and to its value, a lottery will be lawful so far as conscience is concerned, for the municipal law in these matters is penal" (p. 556). We may be thankful that the law of the land has a higher standard of morality than this Jesuit possesses. Once more, the Jesuit writer teaches that "to make a bet is not sinful, provided that the subject-matter is not sinful nor an incentive to sin" (p. 560).

BOOK REVIEW

Father Ralph. By Gerald O'Donovan. Macmillan & Co., London, England.

There can be but one opinion respecting the ability and knowledge displayed in this most interesting book. The style is excellent, the characters are well conceived and sustained, the incidents are realistic, and the portraiture is true to life. Anyone whose home has been in the South or West of Ireland will recognize the people of different ranks and classes, who are here brought upon the scene, and instinctively feel that they represent actual personalities whom he has met and known. The writer has evidently experienced the fascination of wild Irish scenery, and his vivid touches show that he is conversant with its various phases. Indeed, an "exile of Erin," as he reads this book, can almost imagine himself back in the old country, looking upon its hills and valleys and sea-girt coasts, and sharing once more in its people's life. But, as the name suggests, our author deals chiefly with the hierarchy and their ways. Here we have priests in the making and in their working. Here we see the sources from which they are drawn, the manner in which they are trained, the characters which they exhibit, the conduct which they manifest, the powers which they claim, and the use which they make of those powers. The Bishop of Bunnahone, "Fathers" Duff, Tom Mulloy, and younger men like Magan, Lannigan and Devine are pictures for which originals could be found any day. Ralph, the hero of the story, and Sheldon are uncommon types, and they are evidently to be so.

Ralph, unlike most of the other priests, belongs to what is called the gentry or landlord class. His father is a retired Major, who has seen active service in the British army. His mother is a convent-bred lady and a typical devotee of the Church of Rome. To her priests are specially holy beings, endowed with supernatural powers and enjoying the peculiar favor of God and the saints. Her one desire is to see her son within the charmed ranks of this heavenly society; and all her influence and energies are directed to this great end. She is ably seconded by her faithful servant, Ann Carty. These two manage to impress Ralph in his childhood and youth with the idea that he has a Divine vocation to the priesthood, and that he cannot hope for a better or nobler life. This impression becomes a part of his innermost thoughts and fancies, grows with his growth and strengthens with his strength. It carries him on through all the preliminary stages, over every difficulty, even that of his father's manifest wish to the contrary, until at length he is set before us in full orders, competent to say mass and hear confessions. The latter part of the story shows how he is disillusioned. He sees the poor ground down by ecclesiastical exactions. He sees every effort for their mental and material improvement thwarted and frustrated by designing clerics. He sees that the sole aim of bishops and priests is the aggrandizement of the Church. He sees suspicion, intrigue and espionage everywhere prevailing. He finds himself in the grip of a cast-iron system which ruthlessly denies him the right of independent thought or action. He attempts the impossible, to follow the course that conscience approves and yet to remain a priest. It is made plain to him that he must yield absolute submission to the episcopal will or go. He chooses the latter, and in the final glimpse that we get of him he is in layman's garb on the deck of the Holyhead steamer, taking a last look at the receding shore of Ireland and turning toward the freedom of English life, with new visions and a better hope.

It must not be supposed, however, from this brief outline that Ralph is depicted as having found the true light when he forsook the falsehoods and superstitions of Rome. Our author seems to cling to the

notion that Romish beliefs and practices might survive the overthrow of rigid dogma and Papal absolutism. He fails to penetrate the real depth of the matter as the Protestant Reformers did, and to see that the whole system is anti-Christian. He does not recognize the inherent evils of Romanism itself as the cause of all the deceit and cruelty in its practical working. He does not understand that a return to the pure religion of Christ would mean the abandonment of all its distinctive features. In fact, he shows no appreciation of the claims of spiritual Protestantism. Bearing this in mind, it will be of special interest to consider a few of the statements which he puts into the mouths of some of his leading characters. Standing before the portrait of a bishop in Maynooth College, one says: "Smugness and self-satisfaction in every line of it. That is the Irish Church all out—if not the whole Church. Nothing short of a spiritual earthquake would make them even question their belief in themselves. They don't know that anything is wrong, and they are unteachable. They prefer to be what they are—autocrats, domineering over a sycophant clergy, holding an ignorant laity in check through fear of eternal damnation. The medieval idea of absolute government is written on that man's face. He won't yield an inch of his power willingly." Again the same speaker is represented as saying: "The Church has reduced social torture to a fine art. Why, even a layman like me can only escape it by burying himself somewhere. Do you think I could live in Dublin, or anywhere in Ireland, once the Church had definitely attacked me? . . . I feel a new man since the chance was offered me of escaping it all—innuendos, secret accusations, efforts to prevent my getting work, defamation and calumny, persistent, continuous. My God! I have come to believe that the organized Church is itself the devil with whom it is always threatening people." These are samples of the opinions attributed to an educated Roman Catholic who has striven for the welfare of his countrymen, and, in doing so, had encountered the blighting force of ecclesiastical tyranny. Then, too, a priest who reads and thinks in solitude and lives a life apart from his fellows, is supposed to give expression to his views in this way: "When I think of the present iron-bound autocracy, drunk with power, wedded to a theology and a philosophy divorced from religion as well as from life, founded on authority and devised to maintain it—an autocracy, for every member of which, from the humblest curate to the Pope, success in life, power, honor, even bread and butter, depends on presenting a solid front to a derisive world and on crushing ruthlessly internal dissensions, hope dies in me. I thank God that I have a quiet corner to work in here, obscure enough to save me from interference, as long as I keep my opinions to myself." That speaker can see the horrors of the system under which he serves, and yet continue to teach the doctrines and practise the superstitions from which those horrors naturally spring.

Another quotation concerning the hero of the tale at the time of his awakening may be given here: "Ralph stared at the bishop, cool and confident, typical of the worldly security of the organization that must be revolutionized if the Spirit of God was to grow. Was it possible to break down that dominion? to substitute holiness for power and service for authority? What had this purple magnificence to do with the religion that took shape in men's hearts beside the Sea of Galilee? Yet . . . he shuddered. The cold of the chapel, which made his fingers tingle, seemed to touch his heart. All that was hard, narrow and rigid—all that was evil—in the Church had succeeded in hypnotizing the great multitude into the belief that this man-made organization was the sole depository of holiness, the fount from which alone the Divine Spirit flowed to the heart. Not only had it the support of selfseekers, of the wise of this world who sought careers, but of the ignorant many, holy and unholy, who accepted

its claim without question because it was put forward in the name of Christ."

One more quotation of a somewhat similar kind may be given, in which the Mother Superior of a convent relates her experience: "'Girls come in here,' she says, 'ignorant of themselves, of life, of religion. There is no fathoming the power of self-deception. Some are comparatively happy' in a futile round of external observance. They live always on the surface of things, proud of having given up a life that had no attraction for them, vain of their supposed sacrifices of this magnificent convent, of their dress. Others, flattered into being nuns at school by foolish nuns, enter with some vague ideas of sacrifice. Afterward they wake up to life and see that the convent has nothing to offer them. Some leave. The majority stay on, miserable, discontented, unhappy women. Some of them make the best of things. Others . . . ' She shook her head sadly, and was silent for a while." Extracts like these are serious and pathetic, describing souls enlightened enough to see the misery of the bondage in which they are held, but not to make a thorough breach with Rome and find abiding peace and comfort in the pure Gospel of Christ. It must not be thought that because the book contains some deep reflections it is therefore heavy reading throughout. Far from it. It sparkles with genuine Irish humor, and is enlivened by stretches of interesting narrative. It would not be true to life, however, if it had not its pathetic undertone, and did not display the tragedy of a people spell-bound by the calculating and cruel human system, which in their ignorance they think to be Divine.

And here it may be asked, What lessons has this book to teach in the prospect of Home Rule? It shows the priest in possession. He dominates every phase of existence, secular and religious. He has recourse to all sorts of expedients to extract money from all classes for his Church. He is an adept at conjuring their pennies from the poor and their pounds from the rich. This he does for the most part by working upon their dread of supernatural terrors. He lays his plan to take her whole estate from Hilda O'Brien, and only provides the shelter of a convent for her declining days. He extorts their profits from the shopkeepers by displaying his power to make or mar their business. He establishes such a domination over the poor farmers and laborers that they dare not deny his demands. Then he builds elaborate and stately chapels, massive convents, clergy houses and schools with the money wrung from his ignorant dupes and helpless slaves. So it has come to pass that the picture of the town of Bunnahone is all too familiar in the south and west of Ireland. Dirty hovels form the homes of the ragged and dejected inhabitants, while the buildings that present an imposing appearance are the chapel, the convent and the workhouse. Town Councils, Boards of Guardians, Education and other committees all have one feature in common; the priest, either directly or indirectly, manages to control them all. He has almost unlimited influence, and he uses it to crush out everything that has the faintest semblance of opposition to his will. There is no alternative to the endurance of ecclesiastical tyranny except emigration to a freer land. An intelligent reader of "Father Ralph" will perceive and feel the effect upon life of a system so extensive in its ramifications and so relentless in its methods, and he will understand the danger of placing that system in complete political supremacy. This story has a place to fill and a work to do at the present time, and we heartily wish for it many readers and great success.

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